ST JOHN'S REVIEW

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St. John's Review

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OCT. 6, 1956
MICHAELMAS FAIR
ST JOHN'S CATHEDRAL

St. John's Review

No. 8. AUGUST, 1956. Vol. XXIII.

A Short Guide to Duties of Church Membership

Issued by the Archbishops of Canterbury and York at the request of the Church Assembly.

All baptized and confirmed members of the Church must play their full part in its life and witness. That you may fulfil this duty, we call upon you:

To follow the example of Christ in home and daily life, and to bear personal witness to Him.

To be regular in private prayer day by day.

To read the Bible carefully.

To come to Church every Sunday.

To receive the Holy Communion faithfully and regularly.

To give personal service to Church, neighbours and community.

To give money for the work of parish and diocese and for the work of the Church at home and overseas.

To uphold the standard of marriage entrusted by Christ to His Church.

To care that children are brought up to love and serve the Lord.

GEOFFREY CANTUAR.

CYRIL EBOR.

THE DEAN'S LETTER

A BRAIN that works quicker and better as a result of a holiday and the quieter days of June and July have enabled me once more to get the time to do a fair amount of consistent visiting each afternoon. Armed with the names of such folk as we think live in a street or block of flats I set off for it, nearly always to find that half of those people have moved, and that new families have arrived. This last month I have been going solidly up and down the flats of Peacock, Eagle and Swallow road, and as always have found a generous and friendly welcome even though both parents are often trying to get as much coolth and rest as they can in the great afternoon heat of those small narrow streets. Time and time again I find that families that have been here two or three months have been unable to learn anything about the Church and what we provide and that they are often interested in coming themselves and sending their children to Sunday School. Most people, excepting the really stalwart will not make the special effort to find out for themselves, and if we and the Church do not go out to meet them in simple friendliness, they just let their two or three years in the Colony slide without any real church allegiance.

It is impossible with the number of organizations and work now connected with the Cathedral for the three clergy to cover the entire field adequately at any one time; we can keep solidly at it and there is nothing more important that we have to do; but we hope in the autumn with the three English-speaking Churches to make a more definite impact on the whole English community at the same time, all together. Diocesan Conference agreed that there should be a special visiting campaign starting on November 18th in which members of each of the churches, in pairs, should visit some small area and tell all the English-speaking folk who might care to come to their church about the services there would be over Christmas time, and just to offer friendship and welcome. Such campaigns have been extremely successful in England, and the visitors have in the end, enjoyed their visiting. They do not need to be armed with a battery of theological answers but just to be themselves, offering welcome and interest. A good rule for them to follow is "go in pairs, knock three times, and realise that there is a third person with you in your visit".

Inevitably some people will ask why cannot the clergy do this alone, why do we need to expand our membership? The answer is two-fold. First, because our Lord says so, our Lord and Master lays down the rule that we must always extend spiritual health if we would retain spiritual health in our own lives. He called the twelve Apostles and—before they were perfect themselves—sent them out to bring others in. Jesus also sent out 70—before they were perfect themselves—to bring others in. The history of the early church is the story of constant expansion. The Acts of the Apostles are acts of constant expansion.

The second reason is because our experience confirms it. Psychologists says there is no impression where there is no expression. If you are learning to play the piano or to swim, you are not impressed by what the teacher says unless, all the time, you are expressing yourself (practising) on the piano or in the water. "Practice makes perfect". If we are to feel harmony coming into our own lives, we must practise harmony in ever wider circles. Our Lord was the greatest psychologist who ever lived. So he gave the rule that we must always be expressing ourselves as a congregation, always practising expansion, if we were to continue to be impressed with the power of the Gospel.

We shall need some 50 or 60 visitors, and I would be glad to hear of any couples or individuals who will be ready to undertake this work which will not occupy more than a few evenings during a fortnight in the cool of November. They will be provided with leaflets of Christmas activities and the purpose of the visiting, which they can leave behind both where they find people in or when there is no one at home.

NOTES AND NOTICES

PERSONALIA.

We are sorry to say goodbye to:

Mr. & Mrs. Aylward and their family, and thank them for all their help in so many ways

Mr. Courtney Rittgers who has been a constant and regular server at the Cathedral, carrying the Cross with dignity and efficiency. The Litany will not seem the same without him. It is most encouraging when we find young people so regular and sincere in their worship and membership of the Church.

Mr. & Mrs. Cheatle.

We wish a good leave to:

Mr. & Mrs. Ruxton and their family

We welcome back:

Mrs. Romer and her boys

We congratulate:

The Reverend and Mrs. D. Runcorn on the birth of a son

Mr. & Mrs. J. C. Faber on the birth of a son

* * * *

It is a great sadness to all his friends in Hongkong that **the Reverend George Stevenson** will not be returning to the Colony, as he feels he must stay behind to make a home for his invalid father. He has always been a most friendly and co-operative colleague, and we wish our friends in the Union Church every success in finding a worthwhile successor; that Trojan for work, Mr. Sandbach, has taken his place for the time being.

The Bible Study and Discussion Group is meeting again regularly on Tuesdays at the Dean's House at 5.30 and we welcome all who care to join us.

The Reverend T. Beaumont will be starting a **Confirmation Class** in the middle of this month; any who are interested in preparing for Confirmation and Holy Communion should get in touch with him.

Liberation Sunday will be observed on August 26th at Mattins, and the Reverend J. G. Froud who came into Hongkong with the Navy at the time of the Liberation will be preaching.

The new East Window will be in the process of erection during the month and so there may be some disturbances at the East end of the Cathedral, but we shall look forward to having it completed and dedicated in September.

Education Sunday will be observed on September 2nd at 11 a.m. and all Christian teachers are invited to dedicate themselves anew before another school year. The Director of Education will be the preacher.

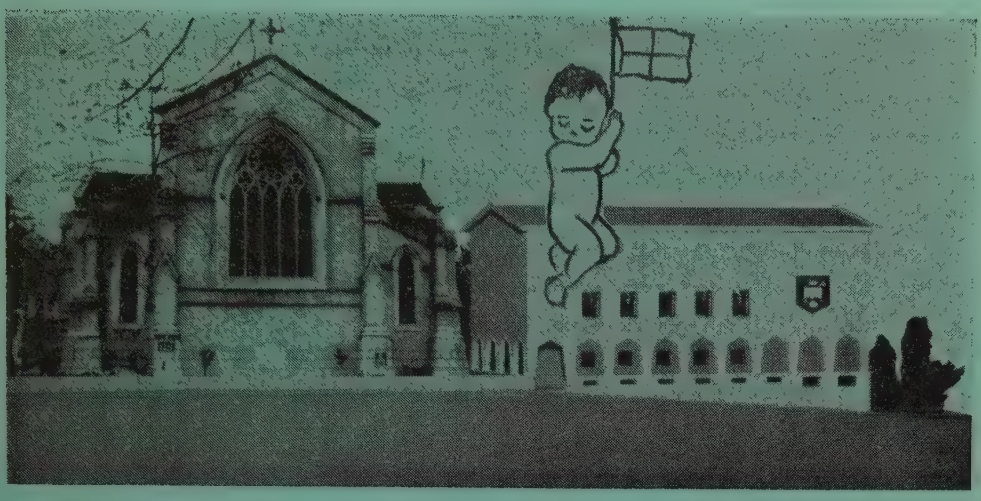
Extract from Letter:

Miss Izzard writes from the new villages in Malaya:

"The Church grows slowly, there is now more active opposition from the nuns in the temple here. They can see that the Christian Church is in opposition to them. Over a year ago an old lady was baptized before she died and given a Christian burial so the temple made no money out of the funeral. Now the nuns tell the family (who are not Christian) that the spirit of the old lady has no resting place. Heaven said they did not know her and won't let her in. The "Netherworld" says she no longer belongs to them and she is a lone spirit wandering around. The family really believe this and they are telling their neighbours not to become Christians or the same fate will overtake them. It is going to be increasingly hard to fight this sort of propaganda".

St. Michael and All Angels Chapel.

The New Cathedral Hall & House



Donations towards the Furnishing Fund still continue to come in. We are most grateful to our kind friends. Can you help us to get this baby up to the top of the ladder by the time the building is finished? That would be wonderful.

WE HAVE GOT BEYOND THE 3rd RUNG.

Donations to the Cathedral Building Fund

Mrs. Myrams.
Dr. & Mrs. Arthur W. Woo on their 36th Wedding Anniversary.
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Mr. Richard Collings.

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Miss Jane V. Colyer.

Mr. & Mrs. T. F. Stainton.

MICHAELMAS FAIR

The Michaelmas Fair is only two months away and we are in great need of the following:—

1. More workers at our Working Party to knit or make anything whatever that will sell at the Fair.
2. Mrs. K. C. Yeo will be glad to receive any gifts of plants for the Plant Stall.
3. Mrs. Phylis Wong will be glad to receive any white elephants.
4. Mrs. Temple will be glad to receive any secondhand books.
5. Mrs. Dixon, Telephone 96366, will be glad to collect any of the World Post Office parcels as they come in. There are also some more of these letters which could well be sent out to friends to encourage them to pack up a parcel from some other corner of the world.
6. Any gifts or donation of any kind can be sent to the Cathedral Office, or we can collect them at your convenience.
7. A letter about Cash Coupons will be found in the *Review*, and it is a tremendous help if every person manages to sell a few of these. Many parents found they made excellent presents for children.
8. Mrs. Hart will be glad to receive, nearer the time, anything for her Food Stall, as well as jam jars etc.
9. Secondhand stamps will be gratefully received for the Toy Stall.

CHINA'S ANGLICAN CHURCH

THE CHUNG HUA SHENG KUNG HUI

1956

Outside Nanking Theological Seminary. On Mrs. Hall's right, Bishop and Mrs. T. K. Shen; and on the Bishop's left, Bishop K. H. Ting, the Rev. Stephen Wei and Mrs. Ting.

I. For Anglicans of all nations what matters is that we should understand what our fellow-Anglicans, bishops, priests and laymen in China feel about their country under its new Government. Our Roman Catholic brethren in Hong Kong starting from a different interpretation of the relation of the Church to Government cannot be expected easily to agree with the views of Chinese Anglicans, though it should be remembered that very many Roman Catholics in China do. With Romans, as with others who interpret our common faith so differently, we can only "agree to differ" but "resolve to love". If we could fully "agree" and not only "agree to differ" with the Roman Church there would not be two branches of the one Catholic Church in Hong Kong, one branch in communion with Canterbury, the other with Rome. (In this connection it should be remembered that the Chinese name for our Church means "*The Holy Catholic Church*". The Chinese name for the Roman Catholic branch of the Church means "*The Church of the Lord of Heaven*".)

II. My wife and I were only three weeks in China and can only report what we saw and what we were told. We saw much new workers' housing, new schools, new kindergartens, new nurseries and a vigour and health among children everywhere. We saw rapidly expanding hospitals, and medical colleges. We saw no beggars in Shanghai (in Peking we thought we saw one, though he did not beg of us). We saw near tears of

emotion in the eyes of a Yorkshire wool-spinner who has been in Shanghai for 25 years when he spoke of the 'miracle' of moral transformation that Shanghai now is, and "best of all" he added "pensions for our old workers!"

Chinese friends, whom I have found since 1922 under various Governments on the defensive about their nation's Government, now speak with pride and a strong confidence. "Atheist in theory, theist in practice". They said "We could never be Communists, but we are intensely grateful to the Communist Party for what it has done to give our Country at last a strong and good Government. We are amazed at their success in the moral reform of our people, and ashamed that, by comparison, what the Christian Church has done appears to be so little".

III. Perhaps one more thing every Churchman in Hong Kong should know, a very simple thing, but one so many people up till now have failed to believe. *The Church goes on in China*, Theological Colleges go on, Sunday Schools go on. There are men's societies, women's societies, and young people's societies meeting regularly. Some Shanghai parishes have several family prayer meetings each week in Church members' homes, in addition to their regular Sunday worship. The Bishop of Shanghai confirmed 600 adults last year. There are as many active Anglicans in Shanghai diocese alone as there are in the whole of Japan, and a careful calculation makes 60,000 for the whole of China. The 1937 figures were 72,000. That was before the Japanese war and all the confusion that followed, until now at last China has a peaceful and orderly country.

IV. Please remember also that Chinese Christians are all the products under God of the faithful work of Missions. Almost every Chinese Christian leader today owes his faith directly or indirectly to the work of missionaries, whom God used for the conversion of parents, grandparents, pastor, friend or himself. And now these children and grandchildren of the missions are convinced they must (still under God) manage by themselves. They are convinced that they can do more and greater things for their country by a close integration with their fellow countrymen in their new way of life, rather than by retaining international contacts on the old pattern. That we were asked to visit China and that Bishop Ting and his wife are in London as I write, shows that a new pattern of inter-Church fellowship is already beginning to take shape.

R.O.H.

LETTER FROM LONDON

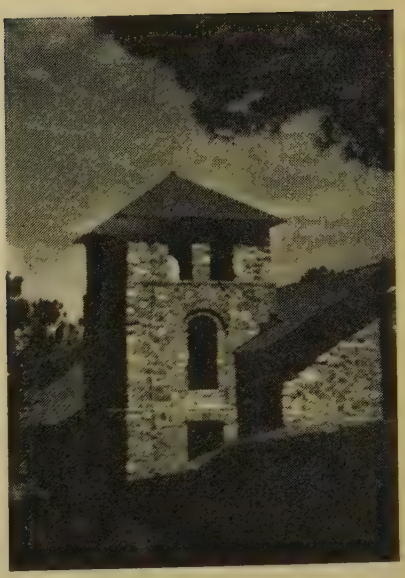
THE first Reunion of the Hong Kong Diocesan Association had behind it the tradition of over thirty years of the Victoria Diocesan Association. While the change of name is, of course, fully justified VDA comes tripping off the tongue so much more smoothly than HKDA. However, it *was* a Reunion and fully up to the standard of those I have previously attended. We had a most efficient chairman in Mr. O. Skinner and Miss Hurrell gave us one of the most striking addresses I have listened to. Of the clergy present it was a joy to see Canon Alfred Swann looking the picture of health with his former assistant chaplains in Hong Kong, the Rev. H. V. Koop and Bishop Harry Baines. Canon Ernest Martin was about to go out to Hong Kong, looking so young and virile as if he were off on his first tour, and other familiar faces were those of Rev. C. B. Shann, Rev. Gilbert Baker, Canon Wittenbach and Canon Waldegrave.

The laity was well represented by former Trustees, Cathedral Councillors, members of the Cathedral congregation covering a long period, and the usual full quota of the nursing profession, most of them one time residents in Stanley Internment Camp. And I should like to add the names of Professor L. Forster and Mr. E. F. Aucott, the latter having been Treasurer of the Diocesan Boys' School long before I took on the job and that's thirty three years ago. I always find that there are so many old friends one wants to shake hands with that greetings never get beyond a sentence or two. But in the delight of renewing old acquaintance we are apt to overlook how much the success of the occasion is due to Mrs. A. N. Overell who, aided by Rev. A. J. Bennitt, works untiringly throughout the year for the Association as Miss Knight did before her. The message from the Bishop was read as usual but what was not as usual was the coincidence of the Reunion with the return of the Bishop and Mrs. Hall from their, what might be termed epoch-making visit to China. Judith and Christopher were in the audience with a sheaf of correspondence bearing enough stamps to set up a philatelist. We were all, of course, immensely interested to hear about the Bishop's tour and to wonder how long it will be before the ties between the Church in Hong Kong and in China can be renewed. A year ago one would have said there was not the faintest hope but it is evident from what the Bishop wrote that the darkness of the past seven years is giving way to the dawn.

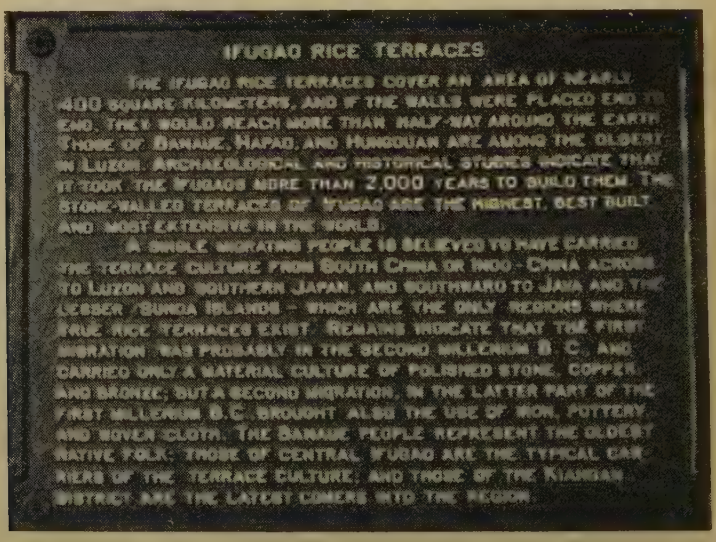
The Moscow correspondent of *The Times* reports an interview published in the *Red Star* with the leader of the Soviet Army Song and Dance Ensemble by telephone from London. This country derives much of its entertainment from performers from overseas but I doubt whether there is any parallel to the company of 200 Russian soldiers who together with a sprinkling of female dancers have been delighting audiences at the Empress Hall during the past two weeks. I only saw the performance secondhand, via Television, but I can testify to the vitality of the company and the thrill from watching dancing and singing free from any inhibition. To listen to a hulking Russian Sergeant-Major in a tightly-buttoned tunic singing in English (possibly with a Scots accent) "Oh, no John, no John" and then the whole ensemble singing "Auld Lang Syne" was quite moving. And according to *The Times* the leader in his interview says that "The British public brings us plenty of joy and spurs us on to even better performances". And after mentioning that "masses of invitations are received daily by the dancers and singers" he concludes "All this is very exciting and touching". All part of the B & K treatment, of course, but it goes down very well here.

There are, I believe, some twenty new towns in course of construction in Great Britain and having seen three or four of them in the making I think the country has every reason to be proud of the project. Already a large number of people have taken up residence and their reactions have been thoroughly tested by mass observers, broadcasters and journalists. The change to fresh country air and the accommodation in well planned houses has had a most stimulating effect on the newcomers and they stress the benefits derived by the children from healthy surroundings and, for the time being, smaller classes at school. The Church is faced with the problem of providing for the spiritual needs of these transposed families and in one press article I read "One is frequently told by those responsible for organising the activities of the various churches that there is exceptionally keen support for these among the inhabitants", but the article goes on to say that so often one finds these young married couples, as most of them are, saying "We never seem to have time to go to church". Yet it is

A Kalinga man in G String



St. Benedict's
BESAO North of Bontoc
one of the few churches not destroyed during the last war.


IFUGAO RICE TERRACES
THE IFUGAO RICE TERRACES COVER AN AREA OF NEARLY
400 SQUARE KILOMETERS, AND IF THE WALLS WERE PLACED END TO
END, THEY WOULD REACH MORE THAN HALF-WAY AROUND THE EARTH.
THOSE OF BANAUE, HAPAO, AND HUNGDUAN ARE AMONG THE OLDEST
IN LUZON. ARCHAEOLOGICAL AND HISTORICAL STUDIES INDICATE THAT
IT TOOK THE IFUGAOS MORE THAN 2,000 YEARS TO BUILD THEM. THE
STONE-WALLED TERRACES OF IFUGAO ARE THE HIGHEST, BEST BUILT
AND MOST EXTENSIVE IN THE WORLD.
A SINGLE MIGRATING PEOPLE IS BELIEVED TO HAVE CARRIED
THE TERRACE CULTURE FROM SOUTH CHINA OR INDO-CHINA ACROSS
TO LUZON AND SOUTHERN JAPAN, AND SOUTHWARD TO JAVA AND THE
LESSER SUNDA ISLANDS - WHICH ARE THE ONLY REGIONS WHERE
TRUE RICE TERRACES EXIST. REMAINS INDICATE THAT THE FIRST
MIGRATION WAS PROBABLY IN THE SECOND MILLENNIUM B.C. AND
CARRIED ONLY A MATERIAL CULTURE OF POLISHED STONE, COPPER,
AND BRONZE. BUT A SECOND MIGRATION, IN THE LATTER PART OF THE
FIRST MILLENNIUM B.C. BROUGHT ALSO THE USE OF IRON, POTTERY,
AND WOVEN CLOTH. THE BANAUE PEOPLE REPRESENT THE OLDEST
NATIVE FOLK; THOSE OF CENTRAL IFUGAO ARE THE TYPICAL CAR-
RIERS OF THE TERRACE CULTURE; AND THOSE OF THE KIANGAN
DISTRICT ARE THE LATEST COMERS INTO THE REGION.

apparent that those who do go feel that religion plays a large part in their lives and do support their church enthusiastically. One point of difference noted between the New Towns in England and those in Scotland is that in the former a Television set and a budgerigar are the rule. In Scotland most houses display a fairly well stocked bookcase, the explanation vouchsafed by one resident being "Every Scotsman has been told that the Scottish educational system is the finest in the world and feels he must try and live up to it".

If this had been written forty-eight hours ago I should have reported that after a cold dry spring and a sunless June Summer had at last arrived, the temperature having risen to 80 and the sun shining brightly from a cloudless sky. Alas early next morning storms sprang up and within a few hours Kew Observatory measured 2½ inches of rain, quite up to the standard of the Royal Observatory Hong Kong. People who were on leave in this country last year certainly scored over those at present here but hope springs eternal and there is still a good bit of July and the whole of August to come and we may have a heat wave yet.

P.S.C.

London, 10th July, 1956.

FROM "BIKINI" TO "G. STRING"

As usual the Dean was right. In May I bombarded him with excuses why I should not go away for a holiday. But was floored when he wrote a short note enclosing a cheque to me saying "this comes with the love and good wishes of many friends here, who all think a holiday for you an excellent idea". So off I flew to the Philippines.

I was met at Manila Airport by Bishop and Mrs. Ogilby who then drove me to their new home next to the Seminary, and what a drive. The traffic in Manila has to be seen to be believed. The mode of public transport is by highly coloured jeeps, which tear madly from one side of the road to the other picking up passengers. I take my hat off to the Hong Kong traffic Police.

The next day we bundled into the car with a canteen of water and some iron rations which staggered me somewhat. However, after travelling for about 6 hours through some amazing and magnificent scenery we arrived in Baguio which is well over twice the height of Victoria Peak.

Baguio is a delightful place—peaceful and charming—but we were off after two days following the wandering rugged mountain trail. Never have

Bontoc Village

St. Mary the Virgin
Sagada

The Evening Meal

Photos by Eduardo Masferre, Bontoc

I seen such picturesque views through precipitous pine-clad mountains, every now and then vast panoramas of verdant valleys leapt into view and then disappeared only to be replaced by lovely cloud effects.

The mountain trail ends at Bontoc, the capital of the mountain province. Using Bontoc as a centre, numerous outstations were visited, where services of Confirmation and a variety of other meetings took place.

Here high up in the mountains, in the midst of happy, lovable, primitive people, the episcopal church is doing a tremendous job. Each priest, be he Filipino or American, serves anything up to 15 outstations; some are within easy reach by car, but many are over mountain ridges down in valleys beneath, taking hours of walking time to reach.

On one occasion, after walking up and up a winding slippery mountain track, passing on the way, rice terraces, beautifully built, we reached a small village. Some 250 people lived there; the school which seemed to be the only solid structure in the village, was in session. About 30 children were sitting before a smiling faced Filipino girl singing at the top of their voices. They love singing and we here in Hong Kong could take a lesson from them, not necessarily in technique but in zeal and enthusiasm.

That evening after a meal of rice, corn and spam, many came from the village, for instruction and discussion which lasted about 2½ hours. Then we settled down for the night in the school. There was one camp bed, and so Bishop Ogilby played a most complicated game, which was always dragged out if there was only one egg or if something heavy had to be carried. Anyway as usual I either lost or won—I know not which—and I had the camp bed. How wise he was to choose the floor!

We were awakened at six in the morning by a bunch of cheerful chattering children bringing armfuls of lilies collected from the hillside for the Altar. By eight about 150 people had conglomerated in a space we would use for 50; comprising of suckling babies, children squatting on the floor and all ages of men and women, and three dogs and a stray chicken; all bringing with them their offering of fruit, vegetables and eggs and not forgetting the live chicken.

When all were gathered in, the Confirmation began, which was followed by Holy Communion. There was no order at all—children played in the middle of the room—babies in arms were handed to and fro and the dogs roamed about devouring odd morsels, and in one instance the mess a small child had made on the floor. But what a family, all participating and offering themselves and their fruits to God; completely and utterly a communion.

All too soon my stay with these delightful happy people of the mountain province, with their G. Strings and highly coloured woven costumes, came to an end. And I was travelling down to Manila on my way back to Hong Kong and the Bikini.

It has been good to know and share the friendship of the Church in the Philippines and I thank all who made it possible and ask of your prayers for all who are doing such Trojan work.

J.G.F.

A Child's Watering Can.

A little girl whose parents are keen gardeners was given a toy watering can. Delighted, she began to water a flower bed. Then it began to rain. She looked in horror at the raindrops for a few moments, then said: "Mummy, doesn't God know I've got a watering can now?"

THE PHILIPPINE INDEPENDENT CHURCH

By the Rev. H. Ellsworth Chandlee, Instructor,
St. Andrew's Theological Seminary, Manila.

La Iglesia Filipina Independiente, the Philippine Independent Church, is the result in religion of the great upsurge of national self-consciousness and liberal thought which marks the latter years of the Nineteenth Century in the Philippines. Spanish rule over the years grew increasingly oppressive. The average Filipino was in a deplorable economic position, and could do little to better his lot. Ignorance was widespread, and the Roman Church through the powerful and wealthy Spanish religious Orders kept a rigid hold over education and the life of the people. Abuses were open and notorious both in the government and in the Church. The Filipinos grew more and more restive, and the movement toward independence grew and received impetus by the efforts of such patriots as the able José Rizal. The result was the Philippine Revolution, launched just before the Spanish-American War of 1898, and continuing until American occupation of the Archipelago was well established.

A republic was organized under the presidency of Emilio Aguinaldo, and under his leadership it had succeeded in putting a virtual end to Spanish rule over most of the country before the arrival of American forces. It submitted to the American sovereignty only after it had complete assurance of the future intentions of the United States, and then co-operated wholeheartedly with the American programme. Two of the most prominent leaders of the Republic were Monsignor Gregorio Aglipay, Vicar-General of the Aguinaldo Republic, and Don Isabelo de los Reyes, its leading intellectual.

Having dealt with the political situation, the Filipinos soon turned their attention to the Church. It was abundantly evident that a reformation was needed gravely. A request, through proper ecclesiastical channels, was made to the Papacy for the elimination of abuses. Among these were mentioned: the system of appointment to Bishoprics and higher Church offices, to which no Filipino was ever appointed; the exorbitant fees charged for ministrations, resulting in the fact that large numbers of the faithful were deprived of the consolations of religion; the refusal to conduct Divine Worship in a vernacular tongue; the prevalent excessive and superstitious mariolatry and cultus of the saints; and the general state of laxity among the clergy.

Perhaps because the Papacy was not disposed to offend the powerful Spanish Orders, the petition was denied. Thus it became evident that no reformation of the Roman Church in the Philippines could be expected from within, and a secessionist movement rapidly gained support. A mass-meeting called by de los Reyes, meeting in Manila on August 2, 1902, resulted in the proclamation of the Philippine Independent Church, as a Church separate from Rome. The new Church adopted a constitution marked by its adherence to traditional Catholicism in matters of faith and order, and its reformation of the abuses mentioned above.

The proclamation was received with enthusiasm. In many provinces the Independent Church soon claimed majorities, and whole towns became "Aglipayan", driving the Spanish clergy and those adhering to Rome out of possession of the ancient parish Churches. About three million people left the Roman obedience and joined the new National Church, together with about one hundred clergy. There was at the time no Filipino Bishop, and none of the Spanish episcopate joined the movement.

The young Church soon faced difficulties. The Roman Church, now thoroughly alarmed, opposed it bitterly, and brought suit in the courts for the return of the parish churches. A decision of the Supreme Court in 1906 awarded all of the property to the Roman Church, and the Independent Church lost all of its churches and other buildings. Because the Church was composed largely of those of the lower economic groupings, the financial problems were pressing. There were too few clergy, and the Church faced the lack of an episcopate. The organization of the Church needed further strengthening. All of these factors led Monsignor Aglipay, the head of the Church, to accept consecration at the hands of clergy not in episcopal orders in the year 1903 so that as Supreme Bishop he might maintain a succession and better organize the Church. Aglipay accepted consecration only under protest, and then because he became convinced that the future of Independency required it. He was perfectly aware of the deficiency of his Orders and the loss of Apostolic Succession, as evidenced by the records of the time. He appealed both to the Episcopal Mission under Bishop Brent and to the old Catholic Church, but because of turbulent political tensions, his appeals came to nothing.

Largely through the efforts of W. H. Taft, the Governor-General, Unitarians showed marked interest in the Church. Aglipay and other leaders responded to this interest, and a strong Unitarian influence was brought to bear upon them. Unitarian theology and an extreme liberalism began to be characteristic of the writings of Aglipay and others of the hierarchy. A radical revision of the Liturgy, the *Officio Divino*, which, while it preserved the externals of traditional Catholicism, was strongly Unitarian in theology, was promulgated. A liberalized Creed was issued. Nevertheless, Unitarianism failed to permeate the Church very deeply. Only Aglipay and a few leaders were affected by it, and the vast majority of clergy and laity maintained the Trinitarian faith.

Through the period of the Commonwealth, the Independent Church maintained its position under great disadvantages. Beginning at the time of the loss of the old parish churches, so deeply rooted in the Filipino life, and continuing because of lack of clergy, financial difficulties, and lack of institutions, about one half of the adherents of the Church drifted back to Roman obedience. The Church was under increasingly bitter criticism and strong pressure from the still predominant and powerful Roman Church, and equally under pressure from the Protestants who had begun work at the time of the American occupation. During the Japanese occupation the Independent Church suffered persecution, refusing to submit to the religious regimentation of the Japanese policy.

With the close of World War II and the proclamation of Philippine Independence, the National Church realized more deeply its significance and its needs and began to show signs of a marked increase in devotion and zeal. A soundly orthodox declaration of faith was issued in 1947, and the canons were revised. The distinguished and able Monsignor Isabelo de los Reyes, Jr. was elected Supreme Bishop. Negotiations were begun with the Episcopal Church for the restoration of valid orders, resulting in the sending of a petition to the American House of Bishops through the Missionary Bishop of the Philippine Episcopal Church, the Rt. Rev. Norman S. Binsted, for the consecration of the Independent Bishops. The request was granted by the House, and three of the Independientes were ordained Deacon and Priest, and then were consecrated to the Episcopate on April 7, 1948, in St. Luke's Pro-Cathedral, Manila. Bishop Binsted was the consecrator, and Bishop Wilner, Suffragan of the Philippines, and Bishop Kennedy of Honolulu acted as co-consecrators. Since that time, all of the Bishops of the Church

have been validly consecrated in Apostolic Succession and most of the clergy re-ordained by their Bishops.

An unfortunate factional dispute had developed before the consecrations. A small minority led by Mons. Santiago Fonacier, who had declined to render an accounting of his term as Supreme Bishop, which office he had held before de los Reyes, questioned the validity of the election of Bishop de los Reyes. Suit had been filed against Fonacier in the Court of First Instance to compel him to make the desired accounting. After the consecration of the three Bishops, Fonacier argued that Bishop de los Reyes and the Bishops associated with him, by accepting consecration at the hands of a Bishop of the Episcopal Church, had thereby become Episcopalians and forfeited the right to demand an accounting. The case, which has been decided in favour of Bishop de los Reyes in the Court of First Instance and the Court of Appeals, is at the time of writing awaiting final adjudication in the Supreme Court.

At present, no union of any kind exists between the Independent Church and the Episcopal Church. There is no inter-communion. The two Churches are in mutual friendship and the closest possible co-operation. Both hope that in the future this increasing friendship and co-operation may lead to negotiations for the establishment of inter-communion.

The Philippine Independent Church doctrinally adheres to the traditional Catholic position. Its declaration of faith asserts in succinct and unequivocal terms the central doctrines of the Trinity, Incarnation, Church, Ministry and Sacraments. It has made every effort to purge Roman additions and accretions from its faith and to correct many superstitious practices used by Roman Catholics in the Philippines.

In worship, it adheres more closely to the Roman forms and traditional uses than does Anglicanism generally, preserving many ancient and colourful customs. The Liturgy is generally in one of the vernacular dialects, and translations of the Roman Services, a revised *Officio Divino*, and increasingly the *Book of Common Prayer*, adapted to the Independent traditional customs, are in use. A Prayer Book is projected, and work is expected to be begun on it in the near future.

The head of the Church, called "Obispo Maximo", with a position analogous to an Archbishop, is at present the Most Reverend Isabelo de los Reyes, Jr. The office is elective. The Church is governed by the Supreme Bishop and the Council of Bishops, and there is a General Assembly consisting of the Bishops and two delegates from each diocese, one priest and one layman. Its functions are the election of the Supreme Bishop, the sanctioning of amendments to the Constitution or Articles of Religion, and action upon resolutions of the Council of Bishops involving the dismissal of the Supreme Bishop. The Church has more than one million and a half members.

At present, the greatest need of the Philippine Independent Church is a well trained and adequate priesthood. A great step forward in meeting this need has been taken by the granting of the request to educate the candidates of the Independent Church in St. Andrew's Seminary, and the offering by the Seminary of extension courses to the clergy already in the field. A further need is the strengthening of the central and diocesan organization, the provision of a supply of funds for administrative and missionary work, and the establishment of institutional work of various kinds.

The Independent Church is increasingly important in the Philippine scene. Throughout the country there is renewed interest in it, and it is facing its pastoral tasks and its missionary effort with renewed vigor and zeal. Congregations show steady growth, and many beautiful new churches have recently been erected. Together with its sister Church, the Philippine Episcopal Church, in close co-operation and possible inter-communion, it can labour even more abundantly to make known to the Filipino people the ancient Catholic Church interpreted and applied to the life of the Philippine Republic.

(Acknowledgements to Pan Anglican Review).

"BILL" HAIG-BROWN

MISSIONS TO SEAMEN CHAPLAIN HONG KONG 1949-1956

BILL HAIG-BROWN has gone back to London leaving a great work and countless friends behind him. We hoped his mother's coming to join him would result in some restraint upon his restless "activism for Christ" and so perhaps less of the long struggle to be fit for this or that enterprise he had undertaken. All her efforts were unavailing. So much just had to be done, and so much that had to be done he could do better than most, whether delighting a vast audience with conjuring tricks, taking services in Stanley prison, arranging boxing matches or aquatic entertainments, speaking over the air about sport, or about the Christian life; or persuading his very high powered Committee to do exactly what he wanted,

St. Peter's Church.

largely because the Committee knew that he had an unerring understanding of what the lads from the ships look for when they come ashore. Bill Haig-Brown could do all things well except keep the Sabbath—except keep the Sabbath that is made for man, that in rest as in work he may glorify God.

"The Church of England Chaplain, Hong Kong".

My last contact with him (fortunately his boat was delayed two days) was an Air Letter, red-inked by the Post Office, *"Try Bishop's House"*. It was addressed "The Church of England Chaplain, Hong Kong". It was, of course, from a mother about a son on a ship. In all Haig-Brown's time in Hong Kong hardly a boy came to the Institute without his mother getting a letter about him. Those who have many letters to write will know how hard it is to answer all those letters today, or even this week, and how they pile up beyond coping with, if that is not done. All this letter-writing Bill Haig-Brown did, in addition to his very active life. Each priest has his own most hidden gift, of the spirit, perhaps this was one, at least, of his.

Less profound, but no less typical was the polite young American sailor, pork pie hat in hand, who in the early days of Servicemen's Guides came most apologetically to Miss Woodville "but could you tell me where I could find a member of the Magic Circle in this city?" "Walk right upstairs" was the reply, to the boy's amazement, wondering how Servicemen's Guides could serve even a young conjuror so promptly.

R.O.H.

I fully endorse what Bishop Hall has written about the great work done by Haig-Brown at Missions to Seamen, Hongkong; as a member of the House Committee during his period of service here, I was able to see and judge, better than most people, his untiring energy and enthusiasm for anything that could be done for *all* men of the Sea and the Merchant Navy in particular. He gave himself no rest, to the detriment of his health and our consequent loss.

Apart from his work in the Missions to Seamen, I was in close touch with him in Masonic circles and his duties as Almoner of St. George's Society. He was assiduous in his attention to the various cases, that periodically cropped up, desirous of obtaining financial assistance from that Society. Also, year after year, he conducted the Memorial Service at Stanley on St. George's Sunday. The Past Presidents, President and members of the Committee fully appreciated his services and made a suitable presentation to him on his much regretted departure.

H.B.L.D.

"IN HOC SIGNO"

DOES bowing and genuflecting and crossing oneself add up to monkey business?

In case you've been secretly irritated at times by that pious character in the pew beside you who keeps bobbing up and down and crossing himself, here are the reasons that he does what he does when he does it.

He crosses himself when he starts to pray and when he ends. When the priest pronounces a blessing or an absolution, the fellow appropriates it to himself with the same symbolical gesture. At the end of the Creed and Gloria, the motion constitutes an unspoken "amen". Originating as a sign of recognition among early Christians, the sign of the cross has become a sort of "little creed" and serves to indicate all the Creed contains when you haven't time to say it.

He reverences or bows to the altar (not the cross) when he enters Church or whenever he passes in front of it, as he would bow to a monarch's empty throne. He bows every time the name of Jesus is mentioned as he is told to do by St. Paul in the Epistle to the Philippians, Chap. 2.

And he bows at the mention of the Holy Trinity to acknowledge his acceptance of it as a basic doctrine of the Church.

He genuflects in the Nicene Creed at the Incarnatus as a tribute to the love of God "Who for us men and for our salvation came down from Heaven . . . and was made Man", a rugged business which He could have skipped if He had loved us less.

He also genuflects whenever the consecrated Bread and Wine are present on the altar. He may genuflect to an empty altar when he enters church, but he really shouldn't; he should merely bow. He bows lower when he is kneeling during the prayer of consecration in recognition of the arrival of the Eucharistic Presence on the altar.

And that little business before the reading of the Gospel—well, he's making little crosses with his thumb on his forehead, mouth, and heart to indicate that he wants to hear the Word of God, speak it with his lips and keep it in his heart (i.e. practise it).

So all the seeming monkey business has actually helped to keep his mind on what is going on, and by allowing himself to make these purely physical responses he has gained a sense of participation in the service which heightens his intellectual and devotional response to it.

So don't be annoyed. Obviously he is much too busy to feel holier than thou!

A.S.A.

The English Language as it should be spoken! !

W. P. Ker (Professor of Poetry) meeting F. Y. Edgeworth (Professor of Political Economy) at Oxford Station on a day of heavy fog in London said "Well, did you find it caliginous?" "Yes", replied Edgeworth, "but not inspissated".

(Taken from "Geoffrey Dawson and Our Times").

ST. JAMES' SETTLEMENT

Warden's Report—30th June, 1956.

1. *"Ah Lam"—A play of an unusual appeal*: The performance of the play "Ah Lam, the story of a Hongkong Shoeshine Boy" by St. James' Boys' & Girls' Club on 22nd June at the Mission to Seamen was a grand show. About 200 friends and guests came to the function and they all declared that the acting of the boys were remarkable and real. Miss Cherry, on behalf of the Committee, gave a short account of the play and words of welcome. Among the many guests who attended the play were the Rev. Kvan, Acting Chairman of the BGCA and Miss J. Chan, Acting Youth Welfare Officer of the Social Welfare Office.

We are deeply indebted to Mr. Tam Kwok Chee for writing the script for us and to Mrs. Tam for the many long afternoons spent at the settlement casting our young actors. It was under her steady direction that the script finally came to life. The children too had given much time and thought to the preparation and were themselves porters, stage managers and scenery painters.

We thank most heartily the Mission to Seamen and particularly Rev. Lawlor for the use of King George Hall. It was most appropriate that our hero "Ah Lam" was portrayed in the very building where he first worked as a shoeshine boy and later with the help of the Mission's Chaplain his wish to be a seaman was realised.

2. *Practical Training at the Settlement*:

a) Handicraft Class—Boys and girls from the handicraft class worked hard during the last month to produce all sorts of pretty things for the opening of the new centre "Welfare Handicrafts", run by the H.K. Council of Social Service. A very encouraging note was received from the Shop last week saying that the attractive christmas card bowls which the little girls made were sold out days before the official opening. And we got an order for more.

b) Printing Class—The printing apprentices are very busy too during the last two months and probably for months to come because of the printing orders that came in from all places. Just about two weeks ago a big order, 5,000 Christmas cards, were received from the Anglican Missionary Society in Toronto, Canada for Canon Davis. We had sent 600 cards to the Society at the beginning of the year. They proved so satisfactory that Canon Davis now asks for 5,000 more to be sent to them for the next Christmas.

c) Electrical Repairing Class—This class is being re-organised recently and some new boys from other BGCA clubs have joined. It now meets every Tuesday evening to enable those who work at day time to come. Several graduates from the class have immediately obtained jobs with a local construction company. The leader of the class would be grateful for any old and used electrical implements such as iron, fan, cooker etc. for practical demonstration. We do not want new ones, *but only old ones* so the boys can learn to repair them. If any friend is turning out their attic or going on leave please remember us.

d) Motor Car Study Group—The third group for car owners and drivers formed at the beginning of June again met with great enthusiasm. About 50 members enrolled with two ladies among them. This class has so far been greatly hampered by the lack of space and equipment.

3. *CARE food parcels*: We acknowledge with thanks 215 CARE food parcels form the H.K. Boys' & Girls' Club Association to St. James' club members. These parcels containing milk powder and rice were duly distributed to all members of the club.

4. *Clinic*: Throughout last month the general clinic recorded an average of 50 patients each evening. One record evening showed more than 60, mostly children and babies. Miss Johnson, Dr. Lo and Dr. Yu and many other helpers often worked after 9 p.m. under trying heat. Their services are amiable indeed.

5. *Music around the club*: St. James' Boys' & Girls' Mixed Choir under the voluntary leadership of Thomas Fung joined the All BGCA Club Singing Competition last month and won distinction.

Two girls from the choir are being taught to play the piano. They are doing very well and we hope before long they will play hymns for the Sunday School and club.

THE BLIND CARRYING THE CRIPPLE

Sermon preached by the Reverend James Pun on Sunday, 24th June 1956, at 10.15 a.m. to St. John's Ambulance Brigade.

TEXT: "But whoso hath the world's goods, and beholdeth his brother in need and shutteth up his compassion from him, how doth the love of God abide in him? My little children, let us not love in word, neither with the tongue; but in deed and truth". I.Jn.3:17-18.

YOU are all familiar I presume with the story of a blind man and a cripple. The blind man has a pair of good legs but cannot see. The cripple can see perfectly well but cannot walk. However, the two of them put their heads together and devise a scheme to solve each other's problem. The blind man will henceforth carry the cripple on his back and the cripple with his good eyes will tell the blind man which way to go.

As a man without either his sight or his ability to walk cannot expect to live a perfect and complete life, so man without either Faith or Service cannot expect to live a perfect and complete life in the spiritual sense. Whether it is Faith or Service that is lacking, he is spiritually handicapped. Faith and Service are just like the body and the soul, each needing the other. Service gives expression to Faith, and Faith gives meaning and power to Service.

So Dr. Fosdick points out: "Even yet one of mankind's most insistent needs is the interpretation of religion in terms of service and the attachment of religion's enormous driving power to the tasks of service".

Many turn to Christianity and accept it because of the inward peace, the quieted conscience, and the radiant hope which they themselves get from it. Sometimes these are all they get. Christian faith reaches them only on their receptive side. They hear, they see, they feel good, and they remain passive, forgetting the use of their hands and their feet, forgetting that the Gospel is something more than just good news to be heard, forgetting that Christianity is a deed to be done. So St. James warns: "Be ye doers of the word, and not hearers only, deluding your own selves".

And Jesus Himself, concluding his ministry, washed his disciples' feet, and told them: "If I then, your Lord and Master, have washed your feet,

ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you".

The inevitable expression of real Christianity is a life of service. If we refuse this characteristic expression of the Master's spirit, we simply cannot have the Master's spirit at all.

Service, then, is a means to an end. The blind man has healthy legs to carry him around, but he has no idea at all where his destination lies. He walks without a purpose. Or else he walks heading for the wrong direction, for a false purpose. We too are blind if we devote our lives in service for no purpose, or for false purposes only. Yet there are so many of us who would insist on divorcing service from a cherished religious experience, from all mention of God, revering service itself as the ultimate objective of life.

You ladies and gentlemen of the St. John Ambulance Association and St. John Ambulance Brigade, you who have given so much of yourselves doing such fine work in this city, you who have in actual practice obeyed our Lord's command to love your neighbour, let me put to you a question: What have outsiders thought of your motive in joining this Service?

Don't you think some of them are blind when they say you join because of the smart uniform you can put on, or because of the opportunity to gain recognition, to earn a decoration, or because of the fun and excitement you get out of the activities? Don't you ever feel hurt when people ascribe to your noble undertakings such cheap motives? Certainly it is not for any material gain that you join. Neither is it for any vain pride or glory. Assuredly you will need encouragement and cheering up from time to time; but your prime objective is certainly not just a medal or a name in the press.

We think we have a much nobler motive, a much higher objective. Yet, if it is not high enough to reach God, not noble enough to be entirely selfless, we shall be like the blind man who goes into a blind alley and still thinks that he is taking the right path to reach his goal.

The blind man in our story is happy when he is guided by the cripple who can see. Now he knows which is the right direction. Now he walks with sure steps. His legs find new strength, and are now able to carry not only one body, but two. He is no longer groping around in the dark, aimlessly, wearily. Now he has a destination, a purpose, a hope. He suddenly finds his life full of meaning. We who are trying to give ourselves in service to our fellowmen will experience the same change, the same enrichment, the same enlightenment when we receive the guidance of One who sees, when we find the true motive of our activities, the true meaning of our service. Then, we have not only legs, but eyes too. Not only a body, but a soul in the body.

We serve as Jesus Christ has commanded us. Christ himself ministers not only to the physical needs of men, but basically to the spiritual needs. The ultimate service, without which any other ministries are worth little, is spiritual service. To be able to give this service we cannot rely on our own strength and effort. Our own love for fellowmen is insufficient. We have to draw heavily on the ultimate source of love, which is God. What we actually do then is to make our love an open channel down which the love that is eternal may flow into human life.

God needs many good, kind-hearted, hardworking people like you to build the Kingdom of Heaven on this earth. God needs even more so-called Christians to learn from you, to copy from your example, to serve and love their brethren, as you are doing.

"We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby know we love, because he laid down his life for us; and we ought to lay down our lives for the brethren". I.Jn.3:14-16.

SOME HINTS ON PRAYER

By Dr. W. E. Sangster, M.A.

A busy friend of mine spends three hours a day in prayer. Let no one be intimidated by that. He is, the Scots would say, "far ben", and would be sharply distressed if this disclosure so overwhelmed a novice that the novice lost all heart to begin at all. Fifteen minutes in the morning and ten at night, consistently adhered to, would begin to make amazing differences in the life of any man or woman.

Yet even that amount of time seems overlong to some people. Years ago, a student confessed to me his inability to pray beyond five minutes. He asked to be forgiven for anything he had done wrong, thanked God for his blessings, mentioned his father and mother and certain friends, and in five minutes there wasn't another relevant thought in his mind.

But prayer, properly understood, is not just petition or "a little talk with Jesus"; it has range, and richness, and sweep . . . . A child can use it, but the profoundest saint cannot bottom it. It is the highest activity of which mortals are capable. It is learning to know God at first-hand. It is the royal road to assurance.

So many people live a parasitic life on the faith of others and believe in God only vaguely and because somebody else they admire has a firm faith. What would it be worth to you in this atomic age to be utterly sure of God? What would it be worth, to you when you are beaten by sin and "weary of passions unsubdued" to feel the conquering power of God mounting within your soul? Prayer is the way. All progress in religion centres in prayer.

The two chief hindrances for most people are enslavement to feeling, and wandering thoughts. It is taken for granted by some that it is no good praying unless you "feel like it". They believe that the worth of prayer depends on our emotional keenness at the time.

Actually the precise opposite comes nearer the truth. Our prayers are more acceptably offered when we don't feel like it than when we do.

When we pray because we feel like it, we are pleasing ourselves. We want to pray and we do pray, and our prayer is acceptable to God in the degree that our will is in harmony with His.

But when we pray not feeling like it, we bring God not only the content of our prayer, but a disciplined spirit. We have kept our appointment with Him against inclination. We have displeased ourselves to please Him, and His pleasure is real indeed.

Feelings can be very sweet, and never to know the rapture of religion would be dreadful, but feelings are too unsubstantial and too variable to be our guide in prayer. Forbes Robinson, a master of prayer, said:

"Do not mind about feelings. You may have beautiful feelings. Thank God if you have. He sends them. You may have none. Thank God if you have not, for He has kept them back. We do not want to feel better and stronger: we want to be better and stronger".

But how shall we deal with ourselves if, when the time for prayer has come, the tide of feeling is full out? George Muller found that a few well-chosen verses from the Bible, quietly brooded upon, would warm the spirit of prayer in him at any time. Many Christians in the last two hundred years have come to their communion with God through a hymn. Others have spent a few minutes with a book of devotion—though people vary a great deal, I find, in the book which helps them most. With some it is an old book like Thomas á Kempis's "Imitation of Christ", William Law's "Serious Call" or Brother Lawrence's "Practice of the Presence of God". With others, it is a modern book like Oswald Chambers' "My Utmost for His Highest", or Stanley Jones's "The Way of Abundant Living".

Some folk kindle the desire to pray by a simple meditation. They make their minds quiet and picture the Cross, or they concentrate in thought on the privilege of being able to pray at all; the amazing truth breaks over them in waves of wonder, and prayer leaps out because it must.

But if all this fails, keep the appointment just the same. Don't pose! Tell God, if you like, that you have dragged yourself to your knees. "He remembereth that we are dust".

Breathless prayer.

One's power to remain concentrated in prayer will grow, although a permanent emancipation from the second great difficulty—that of wandering thoughts—is not to be expected on earth.

Gabbling one's prayers is a poor occupation at any time, even if the gabbling isn't vocalized and we just rush through them in our mind. Let us learn to be quiet within; to come to God, however brief our time of prayer, unhurried; to be still before Him, knowing that the day has nothing more important than this intercourse with heaven. It may help someone if I confess that my own battle with wandering thoughts turns chiefly on the many engagements which each day brings.

The quiet of prayer is invaded by the thought of a mass of correspondence to be handled; a cluttered desk awaiting my attention; this duty, that duty . . . . these distractions seem to stand in serried ranks, bidding me leave the quiet and get on with my work (always with the subtle insinuation that the work is more important than the prayer!).

Instead of fighting those thoughts away, I lift them right into my prayers. I go through the whole day slowly with God, meeting my duties in prayer before I meet them in fact, and I have two immense gains. When I have looked them in the face that way, they lie down and don't interrupt the rest of my prayers. And when I come to deal with the duties, I seem more the master of them and better able to make them a maximum for God.

* * * *

This also I have found of use. Most of our private prayers are mental; we offer them to God in our mind. But when one is able to pray quite alone, it helps to offer the prayer on a breath; to murmur it, however quietly, aloud. Somehow, the lips and the ear come to the aid of the mind and beat back the distracting thoughts with power.

But there are days when all this seems unavailing; the mind is in a vagrant mood and darts off by the oddest associations. What are we to do then?

Firmly pull it back again! The moment you realize you are off the straight, sanctify the wandering thought if you can with a prayer for the thing to which it has wandered, but resolutely bring your mind back to the theme of your directed prayer. On some days the whole period of prayer will pass in this effort at concentration and you will be tempted to believe that the time has been wasted. In point of fact, it has been well spent. You have splendidly exercised the muscles of the will, and have made more frequent the periods when concentration will be easy and, without much effort in the mind itself, your soul is rapt in God.

It is both courteous and highly profitable not only to talk to God, but to listen to Him. How does one put oneself in the way of receiving guidance from God?

You are in the spirit of prayer—in the conscious presence of God. Self is no longer at the centre. Spiritual perception is sharp. It is God and you.

Listen! Something comes—clearly, maybe, or not so clear. If it is something to do, make a note of it and do it as soon as possible: a letter to write, a call to make, an apology possibly. With the majority of things that come there is no moral certainty, and a critic might say "I could have thought of those things myself". He could—but he didn't! When a thing is plainly right it is, perhaps, an academic question whether I thought of it myself or whether God told me. But one thing is certain. I "thought" of far, far fewer sweet things to do (and hard things to do!) before I learned to listen to God. So perhaps it is God after all . . . . helping me to think!

* * * *

If you feel uncertain whether what comes is of God, test it by its harmony with all that you know of Jesus, and discuss it in confidence with some wise and keen Christian friend. If the projected course, while morally sound, appears to conflict with your reasoned judgment, turn again to your believing friends. God's judgment does run counter at times to our best judgment. Paul's fine judgment directed him once to Bithynia, but the Spirit stayed him and God called him (against his judgment!) to Macedonia, to Europe—and to us.

What can one do when faced with two or three possible courses of action and with no certainty as to which to take? The old Quakers (who knew a great deal about walking by the inner light) decided usually by the test of "peace". Go into the quiet again with God. Wait before Him in utter stillness. Hold out the dilemma before the Father. Just wait!

Now—in imagination—see yourself travelling each of those possible roads in turn. Each in turn. Unhurriedly!

There may be pain in all of them, but on one it is probable that the "peace" will rest. As you see yourself travelling that road, whatever the cost, you will find peace in your heart.

That is your path. A voice behind you says: "This is the way. Walk ye in it". But don't try to hurry God. He may keep you waiting for assurance until the time comes to act.

(Condensed from "Teach us to Pray", published by Epworth Press, London (3/-) and taken from Selangor Parish Magazine, June 1956).

THE CHILDREN'S CORNER

Charlie, the Cathedral Mouse

LAST month I told you how Clara and Clarissa helped old Mrs. Greynose with their good turns that they do each day as Brownies.

Carl and Cyril did not start off quite so brightly, for one thing they seemed to find it very difficult to think up a good turn and long consultations used to go on in the nursery as to what they should do, this deciding, sometimes took half the morning, Carl would think of one thing and Cyril would think of another and then there would be great quarrels as to which they should do, in fact the arguments were so violent sometimes that Charity was almost in tears and wished to goodness that they never had become Cubs. However, they gradually got better about deciding but would then be very upset that they had taken so long and rush off to get the job done as quickly as they could.

One morning they decided that our amah looked very tired and they were going to clean all the shoes for her. They set to on the white shoes which they did quite nicely except that at the end they both looked like snowmen and the kitchen table was a mass of white, then came my black shoes and black polish went everywhere and the next time I wore my black shoes you should have seen my trousers! They were black all round the bottom. On top of that they rushed off to play leaving Ah Ma to clean up all the mess.

This sort of thing went on for sometime and George Longtail used to arrive and want the boys to go off with him so everything was left and off they rushed.

Finally Charity could bear it no longer and so she had the boys in for a good talk.

"Darlings", she said, "this will not do. Instead of helping you are really making much more work, something will have to be done about it. I would be delighted to help you think of nice things to do for people and you must put your heart into it and do it properly and not rush off in the middle".

Carl and Cyril brightened up at the idea of their mother helping them and promised they would try harder.

Peace is restored, and now they do jobs which are a great help to many people with Charity helping them to decide what to do, no more quarrels, no more messes and Carl and Cyril really enjoying themselves. The only person who isn't pleased is George Longtail who can't be bothered to do his good turn and gets very bored waiting round for Carl and Cyril to finish, but the other day I saw him helping the boys gather wood and really enjoying it, so perhaps he will learn too.

Charlie

CHILDREN'S CHURCH

August 5th	*The Baby Moses*	
	Hymn 444	'All things bright and beautiful'
	377	'When a Knight won his spurs'
August 12th	*Moses and the Burning Bush*	
	Hymn 491	'Fight the good fight'
	540	'Jesus, good above all other'
August 19th	*The Passover and Exodus*	
	Hymn 652	'Teach me, my God and King'
	646	'Stand up, stand up for Jesus'
August 26th	*The Ten Commandments*	
	Hymn 515	'He who would valiant be'
	12	'Let us with a gladsome mind'

We should like to thank all who helped us so generously and willingly with the Bring and Buy Sale which was a great success.

We are very glad to have Mrs. Beaumont back with us again, and we gratefully welcome Mrs. Constant, Mrs. Little and Mrs. Preston.

Mrs. Jones, Philip and Marilyn sadly for us, have moved to Kowloon; we are very sorry to say goodbye to them and thank Mrs. Jones for all she has done for us.

Also we have to say goodbye to Mr. Richard Skinner and Mrs. Van Walree, Peter and Patsy; they have worked so hard for us and we are very grateful.

CATHEDRAL FLOWER ROTA

August 5th	Mrs. A. Fitch, Mrs. L. G. Stringer and Mrs. Grant
August 12th	Mrs. H. Skinner and Mrs. A. S. Hill
August 19th	Mrs. M. W. Turner
August 26th	Mrs. A. Sommerfelt
September 2nd	Mrs. D. J. S. Crozier

CATHEDRAL ANNOUNCEMENTS

Holy Baptism

We welcome into the Church:

June 16th	Anita Jane Dubois
June 24th	Vanessa Anne Denise Neal
June 24th	Helen Fiona England
June 30th	Sarah Louise Spooner
July 1st	Deborah Jill Short
July 1st	Victoria Carolyn Fitch
July 8th	Joanne Ellenore Oliver

Christian Burial

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June 17th Leo Vissir

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Services at the Cathedral

SUNDAYS:

Holy Communion 8 a.m. and 12 noon.

Sung Eucharist 9 a.m.

Mattins and Sermon 11 a.m.

Children's Service 11 a.m. (in Cathedral Hall).

Evensong and Sermon 6.30 p.m.

FIRST SUNDAY IN THE MONTH:

Holy Communion 7.30 p.m.

WEEKDAYS:

Holy Communion on Saints' Days, Feast Days, and Tuesdays at 7.30 a.m.

Mattins at 7.30 a.m. (except Tuesdays).

Evensong at 5.15 p.m.

Holy Communion (in Cantonese) Thursday at 8 a.m.

SUNDAYS AT STANLEY:

Holy Communion in St. Stephen's College Chapel, 8 a.m.

ST. JOHN'S CATHEDRAL ACTIVITIES

Badminton Club.
Secretary-Treasurer: Mr. L. Stewart.
Representative of H.K. Badminton Association: Mr. D. Kwok.
Meetings: Monday, Wednesday and Friday 8.00 p.m.

Table Tennis Club.
Secretary-Treasurer: Mr. R. Spencer.
Meetings: Thursday 8.00 p.m.

The Cub Pack.
Akela: Mr. D. Loulli.
Bagheera: Mr. H. Martin.
KAA: G. Piddington.
Meetings: Tuesday 5.00 to 6.00 p.m.

The Scout Troop.
Group Scoutmaster: Mr. R. Joslyn.
Scoutmaster: Mr. D. Loulli.
Assistant: Mr. D. Hackney.
Meetings: Tuesday 6.30 to 8.00 p.m.

Teenagers Club (ages 13-17).
Chairman: Alec Itenson.
Secretary: Eugenie Itenson.
Treasurer: Michael Frampton.
Leader: Mrs. H. Howell.
Meetings: Thursday 6.30 to 8.30 p.m.

Sunday Evening Fellowship.
Immediately following Evensong at 7.30 p.m.

Male Voice Choir.
Secretary: Mr. R. Willett.
Conductor: Mrs. M. M. Sainsbury.
Meetings: Friday 7.00 to 8.30 p.m.

The Working Party.
Meetings: Thursday 2.30 to 5.00 p.m. (in the Dean's House)

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Rev. J. G. Froud,
St. John's Cathedral,
Hong Kong.

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ON SUNDAYS:

8.00 a.m. Holy Communion.
9.00 a.m. Sung Eucharist.
11.00 a.m. Mattins and Sermon.
12.00 noon. Holy Communion.
6.30 p.m. Evensong and Sermon.

ON WEEKDAYS:

7.30 a.m. Holy Communion on Saints' Days, Feast Days, and Tuesdays.
7.30 a.m. Mattins.
5.15 p.m. Evensong.

August 5. **10th SUNDAY AFTER TRINITY.**

9.00 a.m. Holy Communion. Sermon: The Very Reverend The Dean.

Mattins. Hymn 3, 'Awake, my soul, and with the sun', Venite chant 136, Psalm 53 chant 140, Te Deum Old Set II, Benedictus chant 137, Hymn 300, 'Be thou my guardian and my guide', Hymn 365, 'Praise, my soul, the King of heaven', Hymn 193 (T. 86), 'Jesu lover of my soul'.

Sermon. The Very Reverend The Dean.

Lessons. 1 Kings 21: Phillipians 4.

Evensong. Hymn 372, 'Immortal, invisible, God only wise', Psalm 54 chant 144, Magnificat chant 122, Nunc Dimittis chant 105, Hymn 559, 'In days of old on Sinai', Hymn 108, 'When I survey the wondrous Cross', Hymn 303, 'Soldiers of Christ, arise'.

Sermon. The Reverend Canon A. P. Rose, m.a.

Lessons. Exodus $24^{12\text{-end}}$: St. Luke $9^{28\text{-}45}$.

MONDAY, August 6. **TRANSFIGURATION OF OUR LORD.**

August 12. **11th SUNDAY AFTER TRINITY.**

9.00 a.m. Holy Communion. Sermon: The Reverend George She, m.a.

Mattins. Hymn 7, 'Christ, whose glory fills the skies', Venite chant 151, Psalm 57 chant 145, Te Deum chant 179, Benedictus chant 108, Hymn 359 (Margaret), 'O love that will not let me go', Hymn 214, 'There is a green hill far away', Hymn 307 (2nd T.), 'Stand up, stand up for Jesus'.

LESSONS.	2 Kings 5: Colossians 3^{12}-4^{6}.
EVENSONG.	Hymn 377, 'Let us, with a gladsome mind', Psalm 56 chant 144, Magnificat chant 169, Nunc Dimittis chant 127, Hymn 17 (2nd T.), 'O strength and stay upholding all creation', Hymn 181, 'God moves in a mysterious way', Hymn 183, 'A safe stronghold our God is still'.
SERMON.	The Reverend J. G. FROUD.
LESSONS.	2 King 6^{8-23}: Acts 28.

August 19. **12th SUNDAY AFTER TRINITY.**

9.00 a.m.	Holy Communion. Sermon: The Reverend T. W. BEAUMONT, B.A.
MATTINS.	Hymn 14, 'New every morning is the love', Venite chant 203, Psalm 66 chant 206, Te Deum Old Set I, Benedictus chant 196, Hymn 186 (T. 258), 'Praise to the Holiest in the height', Hymn 367 (2nd T.), 'King of glory, King of peace', Hymn 310, 'Put thou thy trust in God'.
SERMON.	The Very Reverend THE DEAN.
LESSONS.	Micah 6: Philemon.
EVENSONG.	Hymn 186 (T. 76), 'Firmly I believe and truly', Psalm 63 chant 153, Magnificat chant 149, Nunc Dimittis chant 151, Hymn 23, 'Glory to thee, my God, this night', Hymn 296 (2nd T.), 'Guide me, O thou great Redeemer', Hymn 210, 'Rock of ages, cleft for me'.
SERMON.	The Reverend DENHAM CRARY.
LESSONS.	Micah 7: Ephesians 1.

MONDAY, August 24. **ST. BARTHOLOMEW.**

August 26. **13th SUNDAY AFTER TRINITY. LIBERATION SUNDAY.**

9.00 a.m.	Holy Communion. Sermon: The Reverend GEORGE SHE, M.A.
MATTINS.	Hymn 163, 'O God, our help in ages past', Venite chant 203, Psalm 126 chant 229, Te Deum Stanford in B flat, Benedictus chant 252, Hymn 290, 'Through all the changing scenes of life', Hymn 262, 'Thy Kingdom come, O God', Hymn 292, 'Through the night of doubt and sorrow'.
SERMON.	The Reverend J. G. FROUD.
LESSONS.	Isaiah 9^{2-7}: Acts 12^{1-17}.
EVENSONG.	Hymn 266, 'Thou, whose almighty word', Psalm 67 chant 171, Magnificat chant 169, Nunc Dimittis chant 136, Hymn 317, 'Lord, teach us how to pray aright', Hymn 360, 'O my Saviour, lifted', Hymn 33 (2nd T.), 'The day thou gavest, Lord, is ended'.
SERMON.	The Very Reverend THE DEAN.
LESSONS.	2 Kings 23^{1-30}: Ephesians 2.

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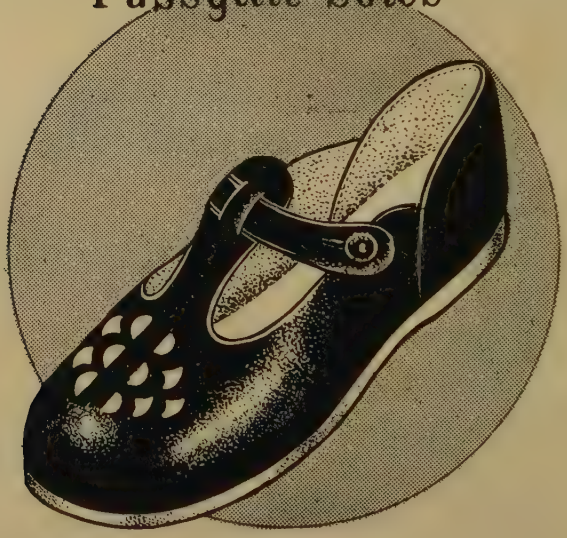

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